DOCUMENT RESUME

ED 046 824 SO 000 536

TITLE	A Guide to Intergroup Education in Maryland Schools.
INSTITUTION	Maryland State Dept. of Education, Baltimore. Div. of Instruction.
PUB DATE	70
NOTE	30p.
EDRS PRICE	EDRS Price MF-$0.65 HC-$3.29
DESCRIPTORS	Changing Attitudes, *Curriculum Guides, Educational Objectives, Elementary Grades, Ethnic Relations, *Human Relations Programs, *Intergroup Education, *Race Relations, Racial Attitudes, Secondary Grades, *Socialization, Social Values, State Curriculum Guides

ABSTRACT

This guide for teachers K-12 is intended to provide knowledge and techniques of implementation on the subject of eliminating prejudice in the schools. Background knowledge is given in the form of objectives of schools and in the nature of prejudice. Implementation methods are suggested for use in the classroom as well as for the use of resources in the community to change negative attitudes toward minority groups. The role which agencies, educational officials, and organizations in the community can play are given also. Suggestions which the teacher can follow to prepare himself as a model are offered. A final section deals with a summary of the legal aspects of individual rights. (CWB)

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A GUIDE TO INTERGROUP EDUCATION IN MARYLAND SCHOOLS

MARYLAND STATE DEPARTMENT OF EDUCATION
DIVISION OF INSTRUCTION
1970

SP 000 536

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INTRODUCTION

The Maryland public schools support the principle that the school experience should develop responsible citizenship. Maryland educators generally support the position that education should prepare students to live in a society founded upon democratic principles. Essential to this proposition is the necessity of providing equal educational opportunity regardless of race, religion, ethnic background or social class identification.

Since the Supreme Court Decision of 1954, Brown vs Board of Education, programs have been designed to promote intergroup education. However, we have not been overly successful in eliminating overt and covert forms of prejudicial actions toward minority groups. While we have laws that seek to fulfill the American Creed--liberty and justice for all--a continuing effort by the schools of Maryland to implement intergroup education is more essential today than ever before.

Since the attitudes of children and adolescents are still in the formative stage, the schools can assume a role of critical importance for developing positive attitudes. From this point of view, the schools of Maryland should be committed to the elimination of prejudice. The school curriculum must be altered to develop the broad understandings which pupils need to live in our changing society. This guide is an initial first step toward integrating intergroup education into the total curriculum.

Accordingly, a workshop conducted during the month of July 1969, concentrated on the total involvement of the school community in the process of intergroup education. The workshop consisted of administrators, supervisors, and teachers committed to intergroup education. Following the tentative report at the conclusion of the workshop, a final draft was prepared. This guide represents the first phase of a project designed to incorporate intergroup education into the entire school community.

The next phase of the project will occur in the summer of 1970, when instructional activities for the several disciplines will be prepared in cooperation with representatives of the local educational units.

The workshop committee submits this report to the State Superintendent of Schools with the fervent hope that positive implementation may result in all the local educational units of Maryland.

Objectives and Goals of

Intergroup Education

The Advisory Committee on Ethnic and Cultural Minorities appointed by the State Superintendent of Schools, Dr. James A. Sensenbaugh, developed the following Statement of Beliefs to serve as a philosophic basis for the establishment of a program of intergroup education in the schools of Maryland.

Statement of Beliefs

America must be philosophically committed to cultural plurality as a significant value in our traditional way of life. Yet a philosophical commitment to our stated constitutional and legislated ideals is not good enough. Such a commitment in theory must necessarily be accompanied by an even greater commitment in practice lest our hallowed creed of "liberty and justice for all" should become only a hollow sham. There is, as yet, no real unity within the diversity which our many cultural and ethnic groups represent. Instead, minorities still excluded from the mainstream of American society are striving to establish an identification and a feeling of pride in their own heritage. Simultaneously they are becoming increasingly more insistent on full-scale participation on equal terms in the ordinary affairs of American life. Prejudice and discrimination against "out-groups" continue their devastation as barriers to human fulfillment. "Man's inhumanity to man" still abounds.

Our society will not survive unless it can adapt to change. Nor can any element in our society hope to survive alone. Therefore, it is imperative that the schools recognize and accept their responsibility as potent agents for social change. Schools must first be dedicated to open inquiry and must create an atmosphere for learning which is devoid of all prejudice and discrimination. Knowledge of the complex causes and consequences of prejudice and discrimination must supplant existing myths and misconceptions. Changing negative attitudes becomes a means for reducing prejudice, discrimination and intergroup conflict. It is crucial for all people of all ethnic and cultural groups to develop their full human potential and to become free participants in American society.

Since intergroup relations permeate all areas of living, the total program of each school must endeavor to develop empathy and sensitivity to human values. Any study of "man as a human being" must be predicated upon a belief in the fundamental dignity and worth of every individual and upon an understanding of our common origin. Curriculum provisions must be made at all levels and through all disciplines (including the sciences and the humanities) for satisfactory experiences in working with and learning about people of all ethnic and cultural groups.

Within this broad curriculum framework for intergroup education, the social studies must exercise a vital leadership role. Students need to analyze today's current problems and their possible solutions. Teachers must present the material in a realistic, objective manner without any attempt at distortion and/or omission. Emphasis should be placed on the pattern of participation of all ethnic and cultural groups and not primarily on the contributions of individuals whose ethnic identity may have been irrelevant to their achievement. In most cases, this should be done as an integral part of the social studies rather than as a separate but parallel course. Whenever specific situations and circumstances warrant, selective electives may need to be initiated.

In today's schools, any effective approach to teaching and the understanding of world peoples must begin with an intensive, realistic analysis of teachers' stereotypic ideas and rigid ways of thinking. Teachers must be closely attuned to the changing character of society and must learn to "think anew" and "act anew." Teachers must be fully knowledgeable about the varying roles currently being played by dissident groups; likewise, they must clearly perceive the constructive impact of dissent. In short, they must become staunch believers in the potential strength to be derived from divergent ethnic and cultural groups in American society. Teachers must also become deeply aware of their own feelings and master the skill of feeling what others feel. They must understand all children, empathize with their ambitions, and accept their various behavior patterns. Such teachers will seldom emerge by sheer accident. On the contrary, it is

crucially important that they receive careful preparation in comprehensive, well coordinated programs of both preservice and inservice education. To expedite these programs, the State Department of Education must take the decisive lead in providing rich learning opportunities for teachers to acquire new insights; extend and expand their knowledge and appreciation of others; eliminate their own strong prejudgments and generalizations about minorities; increase their sensitivity to other people, and develop new strategies for creating a viable climate in which a change of attitudes, feelings, and understandings is entirely possible.

To accomplish these goals, teachers must have sufficient supplies of suitable instructional materials. Publishing companies must be kept apprised of current, pressing needs and must redouble their efforts to meet these demands. Here, too, the State Department of Education must assume an active leadership role in the preparation of guidelines for the selection of appropriate materials. In every instance, materials should always be sought which "will enlighten--not enslave; clarify--not obsure." At the present juncture, the problems and opportunities of the Afro-American group demand urgent attention. Therefore, teaching should be focused on the study of the Afro-American cultural group both in historical and contemporary contexts. It is also important for the students to acquire broader knowledge and deeper appreciation of other ethnic and cultural groups in our society which have generally received inadequate treatment in the curriculum.

The importance of environment in developing attitudes is recognized. The State Department of Education must, therefore, provide learning opportunities in ethnic and cultural relations for parents and other adults.

Schools must enlist the cooperation of private and governmental agencies at the local, state, and national levels if the way is to be found to value and utilize cultural differences within a framework of political and economic unity. Progress toward this goal can be realized only with the cooperation and full support of local boards of education, superintendents, and their total administrative--supervisory staffs. Wise and creative leaders must constantly utilize new strategies which are effective in specific situations. They must strive to build even more effective programs on intellectual, atti-

tudinal, and action levels for the reduction of prejudice and discrimination and for the ultimate prevention of societal decay. Thus, the coordinated thrust of all agencies will assist in transforming our democratic profession for equality into a reality.

Implementation

Rights have life and meaning only in behavior. Strong support and defense of the American dream can lead society to survival and maturation in the changing world. Inner strength, born of a sense of personal worth and nourished by pride in ability and accomplishment can be the product of this support and defense.

Change has become essential for our survival as a democratic nation. The school has a vital role to assume in bringing about change. Atmosphere for learning devoid of prejudice and discrimination is imperative for positive change. A school or individual not adaptable to change is handicapped. The Educational Policies Commission states that the successful school can cope with this type of handicap on three fronts:

- demonstration to pupils of a close relationship between school and life
- inclusion of the remedial services necessary for progress
- development of aspirations which constructively alter the courses of young lives.[1]

School Programs

School programs that, through bias or ignorance, deny or diminish a pupil's opportunity for personal growth and worthy achievement, have failed in their purpose. The school influence must:

- Help pupils to develop a positive self concept
- Help pupils of minority groups to develop a positive group concept
- Help pupils to recognize and accept the benefits of cultural pluralism
- Help pupils to develop skills in group and interpersonal relations
- Help pupils to be alert and sensitive to the pressing issues of today's society

1. Educational Policies Commission, Education and the Disadvantaged American. Washington, D. C., National Education Association, 1962 pp 15-16.

. Help pupils to acquire the skills and understandings necessary for effective endeavor.

Three chief ways in which the school influence may be exercised to develop intergroup understandings are as follows:

Through Formal Study

. Demonstrate and analyze the participation of all major ethnic, cultural and economic groups in modifying the environment and in establishing codes of behavior
. Consider the contributions of individuals of varying backgrounds to past and present society
. Examine the artistic and literary expressions related to the experiences of various groups
. Examine the backgrounds and possible outcomes of current social issues.

As a result of this, children should be able to:

. Identify and describe the contribution of more than one ethnic or cultural group in discussing an event in history
. Identify and describe several different ethnic sources treating a common literary or artistic theme
. Identify and describe the contributions of several leading representatives of different ethnic groups.

Through Informal or Incidental Guidance

School personnel must become involved in actions that allow them to develop positive attitudes in areas such as the following:

. Sensitivity to pupil needs, concerns, and aspirations
. Awareness of the burning issues of contemporary society
. Sensitivity to the implications and opportunities for positive learning provided by pupil responses and actions
. Respect for and acceptance of individual differences of pupils and others
. Awareness of the influence of encouragement on the development of self
. Commitment to the concern for others as an example of pupil learning experiences

. Reservation of judgement about the motives and behavior of others
. Avoidance of arbitrary application of rules
. Recognition of bias in themselves and others.

Through Techniques and Activities

School personnel must learn to employ techniques and activities which result in an atmosphere conducive to the following:

. Awareness of the conscious and unconscious causes of human behavior
. Reduction of stereotyped thinking
. Deeper regard for self and others
. Techniques of action and interaction that are problem solving

As a result of this, children should be able to:

. Identify and order the probable motivating forces in a given human situation
. Make decisions in everyday life which are based on an evaluation and selection of possible effects
. Effectively use time in independent work situations
. Identify ways in which people differ and relate these to the ways in which people resolve their needs and reorder their feelings
. Seek help in clarifying their own problems.

Materials and Teacher Preparation

To implement a school program in intergroup education requires:

. Special training and materials for teachers
. Student preparation for teaching must include techniques for developing and maintaining a school climate of open acceptance that dissolves barriers to communication
. Broad programs of intergroup inservice education and workshops must be provided, designed to produce understanding of human values and contributions. The program must provide for an intensive, realistic analysis of teachers' stereotyped ideas and rigid ways of thinking and knowledge of the varying roles currently being played by dissent groups

. Sufficient quantities of instructional materials which have been selected according to the established criteria relating to intergroup education must be made available to teachers.

Supportive Services

Schools, however well-staffed and well-equipped, can do little toward developing strong, positively responsive citizens without the sympathetic guidance and active support of administrators and civic leaders. Such people must:

. Provide and participate in groups actively studying human relations and multi-ethnic contributions
. Provide and use extensive libraries devoted to multi-ethnic social concerns and personal values and experiences
. Publicly support the school's programs in intergroup education
. Encourage and expedite exchange between the school and the community through classroom visitors and field trips to the workday world
. Placement of school personnel on the basis of talent and need (rather than on ethnic background)
. Encourage and expedite exchange between the school and legislators and public administrators
. Encourage and expedite the interaction of schools with public and private agencies working in the fields of social concern and mental health.

Supportive Services for Intergroup Education

While broad philosophic outlines are essential to the development of intergroup education, it is realized that the success of intergroup education in the curriculum depends upon the teacher in the classroom. The teacher's attitude, outlook on life, hopes, and aspirations influence the relationship he has with his pupils. If the teacher is to deal effectively with minority groups, he must exemplify democracy in action in his classroom operations. Teachers who cannot or will not accept the responsibility for teaching and giving guidance to minority groups should seriously re-evaluate their positions in public education.

However, the teacher needs the support of the community, boards of education, school administrators, and supervisors in working with ethnic and cultural minorities. Intergroup education represents total commitment by the educational hierarchy.

Boards of Education

STATE

As representatives of the citizenry in Maryland, members of the State Board of Education determine and establish policy for the educational system. If they are to perform their duties objectively and fairly, they must be sensitive to the educational needs for all the children of all the people. Accordingly,

- Official policies and guidelines established by the State Board of Education will give intergroup education its rightful place in the curriculum of the school
- Further commitment of the State Board will be illustrated by positive actions of its staff in the State Department of Education in terms of implementation of these policies and guidelines.

LOCAL

Local Boards of Education operating within the framework established by the State Board of Education should provide programs to accomplish the following:

- Employment of local administrators who support the state's position on intergroup education as a part of the total program

- Promotion of planned activities which result in community support for intergroup education
- Employment only of those teachers who are willing to work in programs actively promoting intergroup education
- Provision of adequate funds for appropriate instructional materials, inservice training programs, facilities and personnel in the area of intergroup education
- Immediate development and implementation of integration of both faculty and pupils at the local level.

Administrators

STATE

Incentives, which encourage members of the profession in the State to take advantage of inservice training programs in intergroup education, should be established to expedite the retraining of personnel. These incentives may include credit toward an advanced degree, reimbursement of expenses, or professional recognition.

Recognizing that state administrators are not only responsible for professional inservice training but also for promoting parental and community understanding of intergroup education, programs of dynamic perspective should be developed to seek the active cooperation of private and governmental agencies at the local, state, and national levels.

LOCAL

The superintendent serves as the executive officer of the local board and as the educational leader of the public school community. Assisted by his professional staff, he must see that intergroup education will become an integral part of the total educational program and the business operation of the system. Personnel hiring and placement, and promotion are strategic areas which may reflect the degree of commitment to the concept of equality of all people.

The principal's creativity and initiative as well as technical skill can be demonstrated by programs which aid in the growth of intergroup relationships. To do this he must:

. Provide time and programs for the teacher to familiarize himself with the individual student and the community
. Provide learning opportunities in ethnic and cultural relations for parents and other adults
. Provide leadership in a continuing analysis of curriculum problems and needs related to all pupils
. Demonstrate objectivity toward personnel, pupils, and the community.

Supervisors

STATE

The educator of today no longer regards supervision in the narrow concept of confinement to visiting teachers, supplying materials, and rating the staff. Supervision is now recognized as being intimately concerned with inservice growth of quality professional personnel. In view of this role, the State supervisors should:

. Emphasize the need for local programs of intergroup education
. Emphasize a cooperative and democratic attitude in meetings and related activities
. Actively participate in the development of standards and guidelines for programs and materials of instruction.

LOCAL

The local supervisors must support the position of the State Department and render the supportive services needed by the teacher in implementing a program of intergroup education by:

. Establishing workshops that develop programs of intergroup education
. Developing curriculum guides with teachers emphasizing the cultural plurality of our society
. Cooperating and using community agencies that are supportive of intergroup education.

Community

Schools within communities need to become aware of the necessity for many patterns of operations in working with organized groups. The wide

variety and types of organizations found in different communities make community-school cooperation mandatory. Many communities have agencies with professional staffs who can serve as resource personnel in developing programs of intergroup education. The community can improve intergroup relations by providing a receptive attitude toward communication between the school and community in working for better intergroup relations. Encouraging the school to use community problems as an integral part of the school's curricula by:

- Accepting the merits of a program of intergroup relations
- Stimulating parents to take greater interest in the programs and goals of the schools for their children
- Helping members of the community to see the value of the utilization of school-based and community services.

The Origins and Nature of Prejudice

Since the primary purpose of intergroup education is the elimination of prejudice from the minds and actions of school pupils, this chapter of the Guide discusses the origins and nature of prejudice. Although this is not a definitive examination of the topic, it is informative as an introduction to prejudice.

A teacher must understand the psychology of racial and ethnic prejudice. Central to this understanding is the universal human tendency to employ broad, overgeneralized categories to engender meaning and bring order to the chaos of our every day perceptions. This process of categorization seemingly functions accordingly to a principle of least effort--that is, our "lazy minds" prefer quickly to assess the perceived individual according to a preconceived group judgment rather than to weigh individual merit.

Prejudice is a specific form of prejudgment, differing from it in two principal ways. First, prejudice represents a far more tenacious form of prejudgment, one stubbornly resistant to new evidence that disputes the prejudicial view. Second, this tenacity of prejudice is related to its psychological functionality, for prejudice against outsiders can be a powerful way of identifying with an in-group. Further, prejudice represents a way of defending or achieving status. A historical example of this is the practice in America of lower class whites seeking to elevate their status by deploring the alleged undesirable traits of minority groups. Prejudice, then, effectively links an attitude to a grossly over-generalized and, as such, erroneous belief.

It is important to appreciate the considerable extent to which the prejudicial personality is early conditioned by the child's home environment. Prejudiced children spring disproportionately from parental authoritarianism, which stresses strict obedience, suppresses the exercising of the child's independent will, and legitimizes parental anger and corporal punishment. Such fearful children tend to project their fears on to others, thereby reinforcing prejudicial attitudes derived from parental example and from

class and caste anxieties. Teachers should not expect such relatively intractable prejudices to yield easily to instruction in the schools, and society should not expect the schools somehow totally to eradicate such deeply rooted social attitudes.

In The Nature of Prejudice, psychologist Gordon Allport has enumerated ten sociocultural conditions that are particularly conducive to the development and growth of prejudice. Consider these ten conditions in light of the American historical experience and contemporary reality:

Heterogeneity in the population. In homogeneous societies--such as Sweden or Japan--where people are essentially alike in language, color, religion, and cultural style of life, few visible barriers demark in-groups from outsiders.

Contrast this pattern to the United States which is probably the most complex and pluralistic society in the world and wherein targets for prejudice are superabundant.

Ease of vertical mobility. Given such heterogeneity in a land of abundant opportunity, a high rate of vertical mobility has provided both incentive and alarm to ambitions and threatened Americans. Rising Americans threaten those of higher status; static or falling Americans feel threatened from below.

Rapid social change. Heterogeneity and upward mobility produce ferment in society, and the process is greatly speeded up in times of crisis. Historically, the peaks of American nativist activity have coincided with major national crises: in the 1790's with the Alien and Sedition Acts; in the 1850's with the sectional split; the decade 1886-96 with unrestricted immigration and labor and racial unrest; in World War I with allegedly subversive ideologies; in World War II with the nisei; in the Cold War with the Communist conspiracy; in the 1960's with ghetto, campus, and antiwar turmoil.

Ignorance and barriers to communication. Unparalleled racial and ethnic heterogeneity and class and sectional cleavages have surely created and magnified barriers to intergroup communication. But the unique American commitment to free public education and the recent proliferation of the mass media have created powerful instruments of learning and social communications.

Size and density of minority groups. Before World War II, prejudice was slight in England; with the postwar arrival of larger numbers of minority groups, prejudice has sky-rocketed in Britain. Civil disturbances in northern American cities have followed massive minority group migration.

Direct competition and realistic conflict. While much prejudice feeds on ignorance and suspicion, genuine conflicting interests, such as competition for jobs, may vastly reinforce group prejudice. The historic tension between American imigrant residents and minority group members has flowed in large part from job competition and employer practices. In a period when automation is removing so many blue-collar and clerical jobs, such competition grows keener.

Exploitative advantage. American society has historically employed its low-prestige ethnic and cultural groups to dig its canals, lay its rails, harvest its crops, provide its domestics, and collect its garbage. Such fundamental exploitative relationships provide a powerful vested interest to sustain the prejudicial folkways that rationalize the exploitation.

Sanctions given to scapegoating. American modes of handling aggressive impulses have been contradictory. The American creed prohibits officially approved scapegoats, at least in peacetime. Yet it has been regarded as acceptable in many clubs, neighborhoods, and offices to talk and discriminate against minority groups.

Legend and tradition that sustain hostility. Whereas virtually all nations have regarded their history as superior, Americans have been inclined toward a particularly virulent xenophobia in light of our historic self-appointment vis-a-vis the corrupt Old World as a newly Chosen People. But this has been tempered somewhat by political democracy, where national politicians have sought to avoid slandering potentially supportive ethnic groups.

Cultural pluralism vs. assimilation. Contemporary sociological opinion holds that the mythical melting pot did not melt. Rather, Americans--immigrants all--have tended to identify with their national citizenship by retaining their subnational affiliations as hyphenated Americans. By largely rejecting assimilation, which is an individual phenomenon, for integration as a distinctive group, Americans have opted for a cultural pluralism rather

than a homogenized melting into a common mold.

But for all its psychological vitality and historic validity, cultural pluralism in America inherently involves the retention of separate ethnic and racial identities, and these in turn remain convenient categories for prejudicial labels.

America remains, therefore, peculiarly endowed both with the pluralistic tensions that are conducive to prejudice and with the democratic ethos necessary to combat it. Her commitment to education has produced an unprecedented achievement: today there are more college students than farmers in the United States. In conjunction with the mass media, the pull of the American creed and the push of Cold War competition, American education in recent years has endeavored to erode the opposition to intergroup education.

As a result of this analysis of prejudice, it is hoped that the educational community--particularly the teacher--will be more aware that he can effectively reduce intergroup hostilities by:

. Emphasizing intergroup education early in the pupil's school career
. Developing an atmosphere of acceptance for all pupils in the classroom
. Understanding the reasons for prejudice and openly discussing them in class
. Practicing the democratic process cooperatively with pupils in the classroom.

The Importance of Sensitivity to Human Values

"All good people agree,
And all good people say,
All nice people like Us are We
And everyone else is They:

But if you cross over the sea,
Instead of over the way,
You may end by looking on We
As only a sort of They!"

"They and We" -- Rudyard Kipling

These closing stanzas from Kipling's poem are particularly relevant to the area of sensitivity to human values. Individuals must understand relations involving "me," "we," "he," "she," and "they," and particularly advancing pride in the "me" and "we." Too often we find that the behavior of a "he" or "they" is misjudged because it is prejudiced.

In the educational process, the term sensitivity takes on added importance in programs of intergroup education. Sensitivity implies awareness, acknowledgement, acceptance, appreciation, recognition, respect, and realization. To have impact in the area of intergroup relations, all educators must accept the meaning of the term and change their behavior and attitudes accordingly.

It must be emphasized that the term sensitivity involves (1) a state of mind and (2) a state of action. The term requires an intellectual involvement and an emotional response. It includes a philosophical and psychological commitment to a purpose or goal. The ideal is total involvement with the environment. Sensitivity, then, becomes both a means and an end.

The necessity of sensitivity is not limited to the professional staff. The need applies to all involved in the educational process: the pupil, teachers, supervisors, administrators, superintendents, and boards of education. Every level in the school system must develop empathy and sensitivity to human values. A program in intergroup education must be developed and embraced which emphasizes:

- Recognition of individual dignity and worth
- Respect for the rights of individuals and groups to differ from others

. Acknowledgement that ethnic differences in themselves do not denote inferiority and/or superiority.

The sensitive educator is:

. One who genuinely feels the need for improving teaching and intergroup relations
. One who is willing to deal with objective discussion including all kinds of opinions of people about themselves and others
. One who recognizes and accepts the fact that all children have distinct attitudes and values with regard to themselves and others in the area of intergroup relations
. One who can see himself as others see him.

The responsibility to:

. Reduce overt discrimination against minorities by accentuating the contribution of these groups and by emphasizing the harm of group tags, stereotypes, misjudgments, and prejudgments
. Create the proper mood; open and accepting, not closed and judgmental
. Bring out in the classroom that to prejudge is to misjudge and that one cannot necessarily associate the behavior of one person with that of a group to which he belongs
. Pay attention to clues which indicate prejudice, rejection, and exclusion on the basis of race and take whatever corrective measures necessary
. Push for curriculum revision and appropriate materials of instruction.

Teacher Preparation for Intergroup Education

The teacher is the key person in implementing a program of intergroup education. Every teacher has the responsibility to develop intergroup concepts in his teaching area. Many teachers have conducted activities which have aided in the development of democratic attitudes. Other teachers have had little experience with these techniques. Recognizing that all teachers are not trained to conduct programs of intergroup education, the importance of this program makes it necessary that systems assume the responsibility of training these teachers in this area of instruction.

Teacher attitude and relationships with pupils are the most important ingredients for effective intergroup education. Only the teacher who truly believes in democratic precepts can be effective in reducing prejudices among his pupils. Among the most important personal prerequisites for an effective teachers of intergroup attitudes are:

- Agreement with the validity of the objectives and goals of intergroup education
- Strong personal commitment for the need and value of integrating intergroup education concepts in his teaching activities
- Rapport with pupils which creates the environment for free discussion of feeling and emotions

Preparation in the techniques of intergroup education is necessary in the teacher's training for effective intergroup education. Some of these techniques include the use of:

- Sociometric procedures
- Participation schedules
- Social distance scales and other measures of prejudice
- Role-playing
- Projective techniques
- Pupil diaries
- Teacher logs of class procedures.[2]

To use these techniques of evaluation and interpret their findings requires training. In the State of Maryland there are a number of colleges

2. Most of these are described in: Taba, Hilda; Brady, Elizabeth H.; Robinson, John T.; Vickery, William E., Diagnosing Human Relations Needs (Washington: American Council on Education, 1951) p. 155; Jennings, Helen H., Sociometry in Group Relations: A Manual for Teachers (Washington: American Council on Education, 1959) p. 105.

and universities offering both summer and evening courses in the area of human relations. The federal government, private agencies, and local school systems offer a variety of institutes, workshops, and inservices programs in this area. Most of these courses offer college credit in addition to supplying the teacher with needed expertise in the field of intergroup relations.

The Work Study Programs

Another aspect of the school curriculum that promotes intergroup education is the Work Study Program. Leadership by the local educational units and various business groups in the community can encourage the development of such a program. A work study program is especially helpful to minority group members. Individuals are placed in jobs where they would not otherwise be considered for employment. The primary purpose of the Work Study Program is to promote equal opportunity for employment in the skilled trades and other job opportunities such as clerks, typists, and sales personnel.

The effectiveness and success of the program depends largely upon the effort of the job coordinator and the interest and cooperativeness of the community. The coordinator works closely with the employer, the student, and the school to see that the pupil is performing well and that the job is offering increased learning opportunities.

The Work Study Program is a cooperative endeavor, by the student and employer, supervised by a coordinator. It is a valuable addition to the instructional program. The purpose of work study is always instructional. The program may provide an opportunity to perform school-learned skills or to acquire additional skills related to the general education of the student.

The Work Study Program has two groups of students involved. One group consists of high school business education, vocational, and distributive education students. This group consists of students who are preparing for skilled or semi-skilled occupations and are nearing high school graduation. In the second group are the pupils for whom the Work Study Program is an exploratory and enriching work experience which helps to prepare them for full-time employment and adjustment to living.

In Maryland there are employers who are involved in using the service of all minority groups in labor, industry and education. In an effort to bring about better intergroup relations, it is hoped that those businessmen who are doubtful about using minority groups would evaluate their policies and become actively involved in the Work Study Program.

The policy of hiring minority group members constitutes the most crucial problem confronting the business world today. Many large corporations eliminated discrimination in hiring years ago. In more recent years, many of the corporations have gone further and actively recruited eligible minority group workers. After the civil disturbances of 1968, it became clear that it was important to hire, train, and retrain minority group workers. This effort at "reclaiming human resources" has taken several different forms. Some companies create on-the-job training for minority groups through such programs as Job Corps, Work Study, Neighborhood Youth Corps, Distributive Education, and Diversified Occupation programs. All of these programs can and do serve as a means for improving intergroup relations. Some companies have plainly "staked out" positions in job training that are in the nature of "public services." This type of program defeats the purpose of the Work Study Program because it does not offer permanent employment to graduates.

It is hoped that through the use of intergroup meetings and community involvement, employers who practice discrimination will discontinue restrictive employment practices. Suggested activities for intergroup relations for Work Study Programs are:

1. Invite businessmen to visit and discuss with pupils the job opportunities in the area.
2. Take field trips to the industries in the community who employ minority groups.
3. Have skits and plays that promote a better intergroup relationship.
4. Sponsor assemblies that allow companies to explain job opportunities for minority groups.

The Work Study Program provides a specific area where emphasis can be placed on equal employment opportunity for all people. At the same time, it offers a unique experience which can provide both pupils and employers with a new educational purpose and dimension.

School Community Life

The school curriculum is but one part of the school program. The other student world of extra-curricular activities is of great importance in developing and practicing democratic interpersonal relationships. Positive patterns of group association should be developed in the less formalized unwritten areas of classroom and extra-curricular activities. The results of classroom education should be observed in terms of behavioral change in school community life.

The school is an institution of society. Life in the school should reflect practices that make for a good community. The classroom atmosphere should provide an opportunity for pupils to practice democratic interpersonal relationships, and other social skills essential to good community life. There should be patterns of association among the pupils that provide for the following types of experiences:

. Opportunities for practicing fair play
. Opportunities for leadership and followship
. Developing pride and a sense of belonging to the group
. Opportunities for children of all groups to understand and appreciate one another as representative individuals
. Opportunities to develop a sense of adequacy by all students.

In order to achieve these objectives, the following suggestions will be helpful:

. Teachers should show courtesy toward the pupils
. Pupils should show courtesy toward each other
. Classes should develop behavior codes
. Pupils should keep records of their own progress
. Class-developed goals should be developed through teacher-pupil planning
. Person to person contact: Actual association and activity with others
. Community study and utilization for classroom projects
. Inter-school visits with different cultural groups
. Frank and open school discussion of school problems and successes
. Role playing or sociodrama

. Viewing and discussing films
. Writing, witnessing and performing in relevant dramatics
. Reading, writing, or discussing literature concerning intercultural relations
. Listening to or performing music from various cultures
. Participating in or observing dances and games of other countries.

Activities for outside the classroom could be:

. Beautifying the school environment
. Developing a school newspaper
. Organizing a school library shelf on intergroup relations
. Preparing a showcase display using objects that portray intergroup education
. Presenting fashion shows with an international motif
. Portraying folk dances of other lands and cultures
. Role playing by students.

A broad view of responsibility and citizenship can be experienced through school activities such as:

. Assembly programs
. Glee clubs and bands
. Safety patrol
. School newspaper
. Student Council
. School canteen
. School store
. Service campaigns

The measure of individual growth should be observed in pupil initiative to participate in community affairs such as:

. Recreation center activities
. Theatre groups
. Community concerts and shows
. Homemakers club
. Community improvement clubs
. Baby-sitting services
. Tutoring services
. Voter aid groups
. Volunteer service programs in:
    Hospitals
    Headstart programs
    Orphanages
    Nursing homes

The Law and Individual Rights

In the federal system, responsibility for governing the affairs of men is divided among three levels of government--the federal, state, and local levels. Any study of the legal history of the nation concerning civil rights requires an examination of the branches and levels of legal action. As the history of laws pertaining to civil rights indicates, federal, state, and local actions have rarely been consistent. Inconsistency among the branches of government within and between the three basic levels of government has been more common than uncommon. An examination of the various legislative, executive, and judicial actions which occurred during the history of the nation in regard to civil rights reflects also the ambivalence toward the question of whether laws can change the hearts of men.

As will be noted, the opponents of civil rights legislation have used the argument that laws cannot change the hearts of men and, therefore, no new laws are required. However, the opponents of civil rights legislation have supported the establishment of laws and governmental policies which thwarted the fulfillment of "liberty and justice" for all minority groups. If, for example, segregation was a "natural phenomenon" why was there a need to establish an elaborate body of segregation laws?

In 1957 Congress passed the first Civil Rights Act in over ninety years. Although weakened in the final draft, the Civil Rights Act provided federal protection for minority group voting rights. The Act established a Civil Rights Commission empowered to gather evidence on voting violations. The Justice Department was authorized to initiate nondiscriminatory qualifications for the selection of federal jurors.

As a result of the Civil Rights impasse being broken by the passage of the 1957 Civil Rights Act, Congress passed the Civil Rights Bill of 1960. This bill authorized federal judges to appoint referees to assist minority group members to register and vote. Another feature of the bill provided for the preservation of records in federal elections.

By 1964 a comprehensive Civil Rights Act was passed by an overwhelming majority of the members of Congress after voting to end a filibuster in the Senate. The sections of the Civil Rights Act of 1964 were concerned with voting rights, public accommodations, public facilities, education, fair

employment practices, and the creation of an Equal Employment Commission. Initiated by President Kennedy, and enjoying strong legislative support, the Civil Rights Act represented one of the few times in American history where the legislative, executive, and judicial branches of government acted in concert with respect to civil rights. This Civil Rights Act provided enforcement machinery and financial support for efforts designed to attain the rights which had received legal sanctions from the courts.

In the same year in which the most comprehensive Civil Rights Act in the history of the United States was passed, the 24th Amendment to the Constitution was ratified. This amendment guaranteed that the right to vote shall not be denied or abridged by reason of failure to pay any poll tax or other tax.

One year after the passage of the Civil Rights Act and the adoption of the 24th Amendment by the people of the United States, Congress passed the Voting Rights Act of 1965. The act assigned federal examiners to conduct voter registration and observe voting in states and counties where patterns of discrimination existed. Literacy tests were suspended in Alabama, Alaska, Georgia, Louisiana, Mississippi, South Carolina, Virginia, and twenty-six counties of North Carolina.

The history of legal approaches to the attainment of full human rights, as indicated above, focuses primarily on actions taken for and against native and immigrant Americans.

The United States has been ambivalent, often negative, and in too few instances, positive in its granting of human rights to all of its citizens. While legislation such as the Civil Rights Acts of the 1960's have been enacted, the effects of such legislation have not resulted in any immediate redress of the political, social, economic and educational inequalities which are the realities facing minority groups in America. Such legislation has aided minority group members in attaining their inherent rights as citizens but there is still a need for a more comprehensive and educational approach to insure full acceptance of minority group members into the mainstream of American life.

In order to provide for equality before the law, the State of Maryland authorized the creation of the Maryland Commission on Human Relations. The

Maryland Commission on Human Relations operated under Article 49B, Sections 1-3, 11-15, and 17-27 of the 1957 Annotated Code and the 1967 Cumulative Supplement:

"The said Commission shall have authority and power to make such surveys and studies concerning interracial relations, conditions, and problems as it may determine, and to promote in every way possible the betterment of interracial relations. In making such studies and surveys, it shall be authorized to expend any funds which may be provided for in the budget or otherwise made available.

"It shall be the duty of said Commission to submit an annual report to the Governor and General Assembly on or before January 1st each year, setting forth the results of its studies and recommendations, if any, for any additional legislation."

The Commission is charged with the responsibility of receiving, investigating, and conciliating complaints alleging violations of the Maryland Public Accommodations, Fair Employment Practices, and Fair Housing Laws. In so doing, the Commission is empowered to procure relevant and necessary documents, books, papers and records; to conduct public hearings; administer oaths; issue subpoenas; to compel the attendance and testimony of witnesses; to dismiss complaints where evidence indicates an absence of discriminatory acts, and to issue a Cease and Desist Order if evidence indicates that there is probable cause to believe that an act of discrimination did occur.